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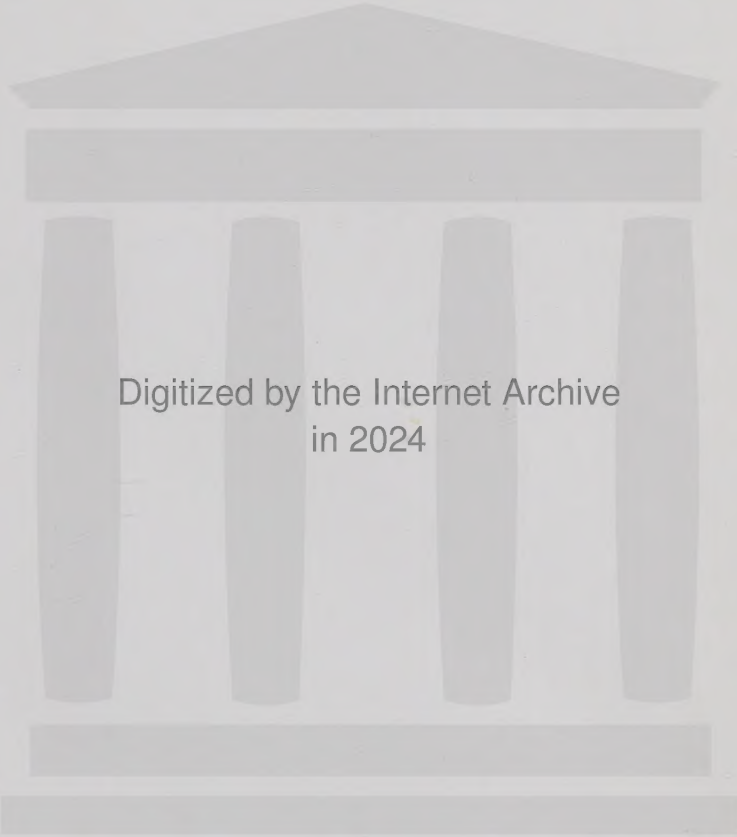
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Historical Sketch
of the Church
in Wyoming

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CONVOCATIONAL SERMON

BY THE

RT. REV. NATHANIEL S. THOMAS, S. T. D.

ON THE SEMI-CENTENARY OF
THE CHURCH IN WYOMING

PREACHED IN DOUGLAS, WYOMING
JUNE 21ST, 1918

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Ecclesiastes 1:14. "I have seen all the works that are done under the sun; and behold all is vanity and vexation of spirit."

SO WROTE the preacher of Old. It is the way the record of achievement looked to him. Whether it is the way the Lord would have had the record of achievement look to him is another matter.

"Some people," says Dr. Dale, "make the mistake of binding up the book of Ecclesiastes in the New Testament, somewhere between the Gospel of John and the Epistle of St. Paul—an impossible place." The preacher was weary of achievement, weary of things as they were.

Not so the Christian chronicler. St. Luke rejoiced to record for his friend Theophilus not only the sayings and doings of our Lord in great detail, but the acts of some of the apostles, including men of no particular importance, and of the chief women not a few.

I may be pardoned therefore following this leadership, to make use of this semi-centenary occasion to recall to remembrance the old times, and to present for your information such fugitive doings and happenings of the Church in Wyoming as I have been able to gather from books, letters and official records.

In the brief compass of time suitable to my purpose I cannot essay a chronological record of happenings. Nor can I, by reason of the poverty of my material in important matters and the fulness of my material in certain matters of little moment, present a balanced brief of the Church's advance. As the history of the Church in Wyoming has not been written, the inadequacy of my data will prevent my making reference to the work of many men of mark, the record of whose achievements will have to be postponed.

Of the growth of the Church during my own Episcopate I shall not speak, though the determination works a manifest injustice upon the great achievements of a group of remarkable men, some of whom have left us, but some of whom remain with us to this present.

I trust that some future historian may rectify these notable omissions.

SKETCH OF THE EPISCOPAL CHURCH IN WYOMING.

When Bishop Kemper was made the first Missionary Bishop

of the American Church, Wyoming was within his jurisdiction; but he never reached a point further west than Central Kansas. In 1859, Bishop Joseph Cruikshank Talbot was chosen Bishop of the Northwest, and Wyoming, then a part of Nebraska and Washington Territories, fell to his care. In 1860, Bishop Talbot planned a 7,000 mile trip to Utah via Fort Laramie, which would have taken him through Wyoming; but the route being unsafe in 1863 by reason of the hostility of the Indians, he took the lower route through Colorado and New Mexico. It has not yet been determined whether he ever entered what is now known as Wyoming.

In 1865, on the translation of Bishop Talbot to Indiana, the House of Bishops, basing its action on a bill pending in Congress, created the Missionary district of "Colorado and parts adjacent", which included Colorado, Montana, Idaho and Wyoming, and the Missionary district of "Nebraska and parts adjacent", with jurisdiction in Nebraska and Dakota. The Reverend George Maxwell Randall of Boston and the Reverend Robert Harper Clarkson of Chicago were chosen bishops of these districts respectively. This was called "the bloody year on the plains"; and was further marked by the commencement of the building of the Union Pacific railroad.

In 1866, Montana and Idaho were detached from Colorado, and New Mexico was added, so that Bishop Randall's district was Colorado, Wyoming and New Mexico. This was the year of the so-called "Fetterman Massacre". At this time there were no towns in Wyoming, the only settlements being the Army posts, and a few mining camps and isolated ranches along the Sweetwater, Popo Agie and the North Platte, and their tributaries. As may therefore be supposed, there were no resident clergy; Church services had, however, been held. The Hon. Henry J. Coke who crossed Wyoming in 1852 was accompanied by his chaplain. On August 25th, while on Green River, he writes:

"The parson read prayers, etc."

From 1849 to 1862 the Reverend William Vaux was Army Chaplain at Fort Laramie, and was the first regularly stationed clergyman in Wyoming. Concerning him, Doctor White writes, in his Life of Bishop Jackson Kemper: "When Kemper resigned the oversight of Indiana, one of his attached clergy there, wishing

to remain under his jurisdiction, and having received an appointment to the Chaplaincy of Fort Laramie, was transferred thither at his own request. The post was nearly 1000 miles west of the Mississippi, and this circumstance led the Bishop to urge the definition of the western boundary of his jurisdiction which some thought extended to the shores of the Pacific." Chaplain Vaux stood nobly by his post during the massacres at Fort Laramie.

Another Church Chaplain, who served the Church in Wyoming in the early days, was the Reverend Edmond B. Tuttle, who was Chaplain at Fort D. A. Russell from January 1868 to June 1869.

Church life really began in Wyoming when the Union Pacific Railroad reached Cheyenne on November 13th, 1867. In fact, anticipating the railroad, the Reverend Charles A. Gilbert of Illinois spent his summer vacation in Cheyenne and thus became the first minister to serve there. So successful were his ministrations that Messrs. S. B. Reed, Charles D. Sherman and J. D. Wooley corresponded with Bishop Clarkson, and so impressed him with the importance of Cheyenne that on November 26th, the Reverend Joseph W. Cook, Rector of St. Paul's Church, West Whitelaw, Chester County, Pennsylvania, was sent to Cheyenne. Leaving Philadelphia on New Year's night he reached Cheyenne on January 14th, 1868.

Cheyenne, Dakota, being within the region originally intended by the House of Bishops to be included in Bishop Randall's jurisdiction, under the name of Wyoming Territory, though for some time the bill providing for this did not pass Congress, Bishop Randall claimed it as part of his jurisdiction. Bishop Clarkson had proceeded upon the supposition that so long as the territory was part and parcel of Dakota, it belonged to his jurisdiction. Upon requisition being made by Bishop Randall, Bishop Clarkson withdrew, leaving Cheyenne and its first missionary under the jurisdiction of Bishop Randall.

The first Confirmation within the district was administered on July 14th, 1868, in St. Mark's Parish, Cheyenne. On August 23rd, Bishop Randall consecrated the new church, thus marking the first consecration of a church building in Wyoming.

This Church was erected upon the plot of ground where the Post Office now stands. It was subsequently removed upon a flat car to the coal mining camp of Carbon where it was in constant

use until the camp was abandoned. The Church unfortunately was torn down along with the other better buildings of the town, but the cross over the west end of the building, the first reared over any structure within the State, now hangs upon the walls of the vestry room of the new St. Mark's, Cheyenne.

St. Mark's, Cheyenne, was named for St. Mark's, Philadelphia.

1897

The Reverend William Hirst Heigham, Rector of Trinity, Brooklyn, Conn., who was ordained by Bishop Talbot in St. Matthew's Cathedral, Laramie, Wyoming, September 26th, 1897, writes so entertainingly of his experiences in Carbon that though his letter contains little of historical importance as such, I quote it at length as shedding interesting side light upon the latter days of the old St. Mark's Church, rechristened St. Thomas'.

"In 1892 I had the pleasure of meeting in Boston the Right Reverend Ethelbert Talbot, then Missionary Bishop of Wyoming and Idaho. He knew of my desire to study for the Priesthood, and he had been informed that I possessed a knowledge of shorthand and typewriting. He was looking for a young man, thus qualified, to act as his secretary; so offered me the position, which I gladly accepted.

"In due course of time, I reached Laramie. The Bishop, in his usual cheery and warm-hearted way, soon made me feel very much at home. The very day of my arrival, I commenced my work as his secretary—and the next day became a special student at the State University. A few days subsequently I was admitted a Postulant for Holy Orders.

"Several weeks after my arrival in Laramie I was sent to Carbon, going there every Saturday morning, returning to Laramie at about one o'clock Monday morning; but he said, "There have been no services in the Church there for a year or two. The building is off its foundation; very dreary of aspect, and I am afraid you will get discouraged as soon as you look at it, and want to come back to Laramie on the next train." In my youthful exuberance, I told him I would not be at all discouraged—so he gave his permission and I went the next Saturday morning, 83 miles or so down the Union Pacific, from Laramie to Carbon. Disembarking from the train there, I 'hopped' into an antiquated

looking vehicle and asked the driver to take me to the Wyoming House, about $\frac{3}{4}$ of a mile from the station. On the way to the hostel, we passed some angry and very forbidding looking holes in the ground, on both sides of the road, and entirely unprotected. I asked the driver what they were. 'Abandoned mine-holes', he replied; whereupon I remarked, 'I should think people might fall into them, especially on a dark night.' 'They do, and that's the end of them', he rejoined.

"The next thing I noticed, as we drove along, was that most, if not all the houses were built of logs and cellarless. I asked why this mode of construction prevailed so largely, and was informed that undoubtedly in the course of time the coal in the mines would give out—then every store and house and church in the community would be placed on rollers and rolled across the flat prairie lands to some other location where coal could be mined, then the town of Carbon would have a red line run thru it by the County and State and Railroad and Federal Authorities, and that would be its end!

"As we approached the Wyoming House, a tremendously pretentious name for a small insignificant building thru which (as I subsequently discovered) the wind shrieked and howled as only winds can shriek and howl in Wyoming, I noticed a Churchly looking building which was clearly off its foundations, and leaning over at what I considered a dangerous angle. The windows were all smashed, and the structure bore the appearance of having been deserted for many generations. When I saw this forbidding looking edifice which I hoped was a barn, but which my heart told me plainly enough (having the Bishop's description in mind) was St. Thomas' Episcopal Church, I confess I did get just a bit discouraged. However, this feeling does not, usually, last very long when and where youth is concerned—and by the time I reached the Wyoming House, a 'block' beyond the Church, I was determined to hold services on the next day, Sunday, if I could in any way whatever get the Church in shape therefor.

"Mrs. Arnold, the keeper of the hotel, was not very enthusiastic over the prospect, but I did not allow her opinion to dampen my now aroused determination to accomplish what I came to Carbon to do. During the course of dinner I inquired of my landlady where I could procure the key of the Church. She replied, 'Over there in that white house on the hill on the other side of that

coal hollow: that is where Mrs. Clark, the town druggist, lives, and she has the key'. Observing that there was considerable coal-dust in the hollow, I asked if there were no other way to the druggist's abode. Mrs. Arnold indicated that there was not, so I bravely trudged along thru the dust until I reached Mrs. Clark's domicile, who no sooner learned my mission than, fixing her two eyes on the extreme end of my shoe-toe and letting her optics rise, deliberately, to the very top of my head, remarked, 'Well, if *you* have come to hold services here, you might just as well get back to Laramie on the next train, if that is where you come from, for no one will come out to hear you!' So convinced was she that her summing up of the situation was right that she did not want to give me the key of the Church; indeed flatly refused, and I had much trouble in finally persuading her to relinquish it into my custody. Having secured, in this particular instance as the sequel will show, this very unnecessary article, I retraced my steps thru the hollow to the hotel, thence to the Church.

"I have already stated that the building was off its foundations, and the windows all smashed out. I could have entered the Church thru any of the windows very easily, but I felt the ecclesiastical proprieties demanded that I should go in thru the door; so, with much difficulty, I got the key in the lock; with much more difficulty, I turned it around in the lock— and then after repeated and almost herculean efforts, I pushed open the door sufficiently wide to enable me to squeeze thru. Then I saw such a sight as I have never seen in a Church, or in any other building, in my life, before or since. There was not a piece of glass the size of one's finger-nail in any of the window frames; the sand had swept in from the west, *completely covering* every pew on that side of the building, and partially covering those on the easterly side. On the top of the sand was a miscellaneous collection and assortment of glass bottles, broken and unbroken; tin cans, large and small; rocks; branches; pieces of refuse, and paper. I almost got discouraged again, but didn't. Instead, I found my way to the diminutive 1x1 sacristy where I discovered a broom with which I proceeded to sweep out the sanctuary. I had hardly begun a like 'office' on the choir portion, architecturally speaking, of course, when a company of boys came in thru the windows and door 'armed' with shovels, spades, and brooms. They exclaimed,

‘Well, here we are! Guess you need some help, so we are going to start in and do something!’ I replied, ‘You are made of the right stuff, boys! Just pitch in, and see what you can do here, while I go out and make some calls so as to let the people know there will be services tomorrow.’ Having made a number of five minute calls, I returned to the Church and then we all worked like beavers—worked until we really felt it—in an effort to get the structure into some sort of shape for the following day. The best we could do was to clean and make fairly presentable the Epistle side, on which there was the least sand. We could do nothing whatever with the Gospel side which was literally buried in sand, except, of course, to remove the debris which had accumulated thereon.

“The next morning we had a congregation of 18 which I thought pretty good considering the town druggist’s dire prediction! Sunday night, tho, we had about 80, mostly outsiders—and if I should live to be a thousand years old, I shall never forget that service! Two-thirds of my congregation sat down in a normal way on the east side of the Church; the other third squatted, abnormally, like tailors or Turks, on the sand on the westerly side. When I came out of the sacristy to begin the service, and saw how my auditors had disposed themselves, I recall that the inclination to laugh outright at the ludicrous sight was so strong I had to grit my teeth very hard in order not to yield to the temptation! Everything went along very well until right in the middle of the homily (polite ecclesiastical nomenclature meaning a Lay-Reader’s sermon)—then, a wind storm came up from the west; the gravel began to fly thru the Church, and incidentally upon the congregation! In the midst of this wind and sand storm came thunder and lightning and hail. At the first reverberation of the thunder and the first flash of lightning, my people rose as one man, woman, boy, and girl, and rushed pell mell, helter skelter, tumbling over one another until they got to the door which could only be opened half way! Realizing that the hail stones would hurt them, they were afraid to squeeze thru the aperture (the door was hardly more than that) so they huddled together near this exit (being equally afraid to make egress thru the glass-less window-frames) like sheep without a shepherd, momentarily expecting, as I did, that the entire structure would come tumbling down about our ears! Having had no experience with such conditions, and this being the *first* service I had ever

conducted by myself, I was in a quandary. Naturally, for the sake of example, I wanted my people to think I was as 'cool as a cucumber', and tried very hard to appear so—but, inwardly my heart was beating like a trip-hammer; for I felt sure, as the congregation did, that our minutes, perhaps seconds, on earth were numbered! I tried to reassure and calm my 'sheep' as best I could; but, as I look back after twenty-six years to the experience and effort, it was clearly a case of the 'blind leading the blind', and then *plus*.

"Fortunately and providentially, the various storms soon subsided; whereupon my people, having overcome their fears, sat down again, normally and abnormally, as before! This accomplished, a small boy rose up and, spying me, pointed his finger at me exclaiming, 'Say, Mister, we haven't taken up a collection yet. Do you want me to go ahead?' I told him 'to go ahead', and we got a very fair offering! When the congregation finally squeezed (that is the proper word to employ) out of the door of the Church, for they disdained to go thru the window, they said they were grateful to me for coming 83 miles to give them a service, but they would never enter St. Thomas' Church again until the building could be put back on its foundations and the glass replaced in the window-frames!

"Lack of time, but surely not of inclination and desire, forbids telling how I secured a carpenter from Laramie (83 miles, there was no capable carpenter in Carbon) to put the Church in good and safe shape—how we called on the Fire Department of Carbon to clean out the sand, which suggestion met with a most ready response—how, one night, after I had performed my duty as Lay Reader-Janitor-Organist-Choir-Sunday School Superintendent and Teacher (!) I was blown down by the wind on the gravel outside the Church and had my face skinned in strips—how I fought an almost losing battle for my life with a terrific sand-storm, etc., etc. All these things, and several more pertaining to my missionary life and work in the old Missionary District of Wyoming and Idaho, would fill a whole book.

"As an illustration of the scarcity of men to fill positions in the District a quarter of a century ago, it may be of interest to add that I was in Deacon's Orders (at Newcastle, Wyoming) only three months—and, on the day I was Priested Bishop Talbot (whose favorite name for me was 'doctor') appointed me Canon

of St. Matthew's Cathedral, registrar of the District, editor of the District monthly paper, and examining chaplain! I was already his own chaplain and secretary for I had resumed this position on returning to Wyoming in 1897 after graduating from the General Seminary. 'Some' honors to be thrust upon a young Priest!!"

In April, 1868, the town of Laramie was founded, as were also Carbon, Ft. Steele, Rawlins and Green River. Bishop Randall called the Reverend John Cornell to Laramie. When Mr. Cornell arrived in Laramie he found, so he writes me, six horse thieves hanging to the timbers of a frame house in course of construction. During the year Mr. Cook and Mr. Cornell planted missions in all these towns along the railroad. Mr. Cornell writes that he also went across country as far as South Pass, accompanied by a Reverend Mr. Stewart, whose death resulted from the exposure. Thus it may be seen the Church was not slow in fulfilling her primary obligation to Wyoming.

On the death of Bishop Randall in 1873, he was succeeded by the Right Reverend John Franklin Spalding, who found but four stations and two missionaries in the District. The following year New Mexico was separated from the jurisdiction which was now known as the jurisdiction of Colorado and Wyoming.

1876-7

The Reverend Dr. Floyd Tompkins of Philadelphia who was rector of St. Mark's, Cheyenne, in 1876 and '77, throws a ray of light upon the early days of Bishop Spalding's Episcopate in Wyoming. He writes:

"We repaired the Church when I was rector, and we had many interesting and exciting episodes both in parish and personal life. The 5th Cavalry was then stationed at Fort Russell and the officers were many of them communicants and came regularly to Church. I remember baptizing the baby of General Charles King. He was then Adjutant, and General Merritt was the god-father."

1879

The Reverend Samuel Unsworth, now of Reno, Nevada, throws further light upon work in Wyoming during Bishop

Spalding's administration. He writes, "On June 1st, 1879, I held service in the Methodist Church, Evanston, at 11 a. m., it being Whitsunday—ante Communion and Sermon. At 8 p. m. I had Evening Prayer and preached. The good people of Evanston went apparently (to put it modestly) in the strength of that food five months and nine days, to November 9th, the 22nd Sunday after Trinity. I must have done a little better this time, for on January 11th, 1880, they invited me again, when the service was Morning Prayer, Litany, ante Communion and sermon. In the evening the sermon is annotated 'ex temp.' I pity the congregation even yet that has to stand that kind of sermons from me. For a year the services were bi-monthly and all in the Methodist Church until January 1881. Then we went into the Court House and reduced the interval between services to a month. This arrangement continued until the little Church was built."

Mr. Unsworth testifies that Evanston owes her Church almost entirely to the devoted work of Mrs. Ida L. Foote. He also says that Bishop Spalding asked him to preach the sermon of the Primary Convocation of the Missionary District of Wyoming in St. Mark's Church, Cheyenne, May 21st, 1884. He states that when Bishop Talbot first visited Evanston he handed him a subscription book of \$1200 pledged for the salary of a rector (and this was 34 years ago.) The Reverend Alan Judd of Oskaloosa, Iowa, was called, and Evanston "cut loose from the apron strings of her Utah step-mother" much to her advantage in every way.

1881

The Reverend George H. Cornell of Pasadena, California, who was rector of St. Matthew's, Laramie, from 1881 to 1888, has sent me the most graphic picture I have of work done in Wyoming during Bishop Spalding's administration.

He writes, "It was on November 1st, 1881, that as a deacon and in somewhat impaired health I assumed charge of St. Matthew's, Laramie. St. Matthew's was then a mission and receiving aid from the Missionary Board in New York, but I was notified by Bishop J. F. Spalding whose jurisdiction then included both Colorado and Wyoming, that the missionary stipend would be withdrawn on January 1st of the following year, and as a conse-

quence the mission of St. Matthew's must become a self supporting parish. Laramie had at that time a population of perhaps 3000 and the mission a communicant list of 50. It was a division headquarters on the Union Pacific Ry. and Fort Sanders was occupied as a military post. I entered upon the work with what enthusiasm and strength I had, and found an eager and loyal response from the members and friends of the Church. The Reverend Joseph Cook of Cheyenne had given occasional services to the mission in the earlier days of its history; and the Reverend John Cornell, now connected with the Cathedral of St. John the Divine in New York, and the Reverend J. D. Ferguson, now deceased, had been my predecessors in residence.

"In every mission and parish there are, as we all know, latent resources which unfortunately are not reached by the Church. I realized this even in the early days of my ministry, and with this conviction and with the hearty co-operation of my vestry I set about the task of making the good people of St. Matthew's realize their possibilities. As a result the brick rectory, still standing by the stately and noble Cathedral, was built at a cost of \$3,000, the first winter of my charge. The Mission became a self-supporting parish January 1st, 1882, and within a year the Rectory was paid for and the salary of the rector was larger than it was when St. Matthew's was receiving help from the Board of Missions.

"At this time there were three clergy in the jurisdiction and the points occupied were Cheyenne, Laramie and Rawlins. Perhaps the secretary's report of the first Convocation of Wyoming held in St. Mark's Church, Cheyenne, on June 6th, 7th and 8th, 1882, will give a partially adequate view of Church Life in Wyoming at this time. I quote from this report:

"There were present at this Convocation the Rt. Rev. John F. Spalding, D. D., Bishop of Colorado and Wyoming; the Rev. Chas. H. Seymour, D. D., Rector of St. Mark's, Cheyenne; and the Rev. Geo. H. Cornell, Rector of St. Matthew's, Laramie, and secretary of the Convocation. The Rev. Wm. J. Lynd, having just entered upon his charge of the Mission at Rawlins, was unable to be present. The object of the meeting of the Convocation at this time was the consideration of a plan for more aggressive Church work in this important field, a field rich in resources and rapidly filling up with an enterprising and intelligent

population and hitherto almost entirely neglected by the Church. For more than two years the needs of this Territory have weighed heavily on the anxiety of the Bishop of the jurisdiction committed to his charge, comprising both Colorado and Wyoming, and the lack of men and means has left him powerless to meet the demands of the work. He now desires that men and means be specially devoted to this portion of his jurisdiction. Today in this extensive field three clergymen are at work and two parishes self-supporting—Cheyenne and Laramie. Three more clergymen are needed at once and not to have them means serious loss to the Church. Outlying districts may for the present be passed by, but Rawlins, a prosperous town of 1200 inhabitants, situated 200 miles west on the Union Pacific, Evanston on the western border of the Territory, and Lander to the north placed in a rich agricultural region are points that should be occupied at once.' This report was approved and recommended for publication by the Bishop.

"The next annual Convocation of Wyoming took place in St. Matthew's Church, Laramie, on May 15th and 16th, 1883. At that time there were 4 clergymen in Wyoming: the Rev. Geo. C. Rafter who had succeeded the Rev. Dr. Seymour as Rector of St. Mark's, Cheyenne, and Dean of the Convocation; the Rev. Geo. Cornell, rector of St. Matthew's, Laramie, and secretary; the Rev. Amos Bannister in charge of the mission at Rawlins, and the Rev. John Roberts, the veteran and heroic missionary at the Shoshone Agency.

"At this Convocation, on the advice and cordial approval of the Bishop the following significant action was taken: 'Resolved that a committee be appointed to present a memorial to the General Convention at its coming session in October next, earnestly requesting in the name of all the Church people of Wyoming Territory, that said Territory be set apart as a separate Missionary Jurisdiction, and that a Bishop be nominated and elected for the same.'

"The Rev. George C. Rafter, the Rev. Geo. H. Cornell and Major Frank Wolcott were appointed by the Bishop members of this committee.

"This was the beginning of the movement to set apart Wyoming as a separate Missionary jurisdiction. However imperfect the vision of those pioneer workers in the early history of the

Church in Wyoming, it was nevertheless a vision that has been justified by after results. At the meeting of the General Convention in 1883 in the City of Philadelphia it was not deemed advisable by the House of Bishops to elect at that time a separate Bishop for Wyoming but it did make Wyoming a separate Missionary jurisdiction with Bishop Spalding of Denver as Provisional Bishop, thus giving to the Church in the Territory a distinct missionary organization of its own with its own officers and power of Convocation. The following were its first officers:

“Provisional Bishop, the Rt. Rev. John F. Spalding, D. D.; Standing Committee, the Rev. Geo. C. Rafter, President, the Rev. Geo. H. Cornell, secretary, Hon. Stephen W. Downey and Gen. E. C. David; Examining chaplains, the Rev. Geo. C. Rafter and the Rev. Geo. H. Cornell; Secretary of the Convocation the Rev. Geo. H. Cornell.

“At the meeting of the General Convention in 1886 the House of Bishops elected the Rev. Ethelbert Talbot of Missouri, Bishop of Wyoming. His consecration took place in Christ Church Cathedral, St. Louis, on May 27th, 1887, the rectors of St. Mark’s, Cheyenne, and St. Matthew’s, Laramie, representing Wyoming at the consecration. St. Matthew’s parish, Laramie, offered to build the See House for the Bishop in the event of his locating there, and as Laramie had become the University City of the Territory and future State, the Bishop, after long consideration and careful study of the field chose Laramie as his See City. With the advent of Bishop Talbot, the modern history of Church life in Wyoming begins. At once the Church in Wyoming took on new life, and new missions were established in both Wyoming and Idaho, which had been annexed by the House of Bishops to the Missionary Jurisdiction of Wyoming.

“And here my very imperfect sketch of Pioneer Church Life in Wyoming must draw to its close. The beginning of my ministry in Wyoming was the means, under God, of an enlarged vision of the work and the missionary possibilities of the Church. I thank God it was my privilege to begin my ministry in Laramie. The dear little brick rectory, standing within the shadow of the Cathedral, is endeared to me by a thousand associations of precious memories. In the autumn of 1888, after a rectorship of nearly seven years, I resigned to accept a call to St. Thomas’, Sioux City, Iowa. It was a happy rectorship and many life-long

friends I found there. There are many interesting incidents of my life in Wyoming which I have not the space to relate. I recall with the greatest pleasure the affectionate and loyal interest of Bishops Spalding and Talbot and my relations with the clergy of Wyoming in those early days, and especially my affectionate associations with Dr. Rafter, my nearest clerical neighbor. I do not forget the loving and loyal friends of St. Matthew's, some of whom have gone to their rest but many of whom are still living, the Ivinsons, the Downeys, the Marshes, the Soules, the Homers, the Sutphins, Arthur C. Jones, the Peabodys, the Grows, and I might name many others inside and outside the church whose memory I shall always cherish. It was my privilege to baptize and present for Confirmation Miss Lillis Crummer, then a highly valued teacher in the Laramie public school, and who afterward became one of Bishop Graves' most efficient of women workers in the Missionary District of Shanghai, China."

In 1883, the House of Bishops erected the territory of Wyoming into a separate jurisdiction. Bishop Spalding was placed in temporary charge. This oversight extended to 1886. At this time there were five clergymen in the District and ten stations. In 1886 there were 18 confirmations, 89 baptisms, 272 communicants, 32 marriages, 26 burials, 406 Sunday School scholars and \$8,900.72 raised within the District.

The most notable achievement of Bishop Spalding's jurisdiction over Wyoming was the sending of the Reverend George Rafter to Cheyenne in 1882 and the Reverend John Roberts in 1883 to the Wind River Reservation, the latter undertaking the evangelization of the Shoshone Indians, who had been placed under our care by General Grant. Both Mr. Rafter and Mr. Roberts are still Priests of the District, and are the Nestors of their respective localities.

In 1886, the General Convention created the Missionary Jurisdiction of Wyoming and Idaho, and in the following spring the Reverend Ethelbert Talbot of Macon, Missouri, was consecrated Bishop.

In 1896, Wyoming and Idaho were separated into distinct jurisdictions, and Bishop Talbot was given charge of both districts. In 1898 he was transferred to Central Pennsylvania.

Bishop Ethelbert Talbot's episcopate was one of conspicuous

success. When he arrived he found four clergymen and ten stations; when he resigned his jurisdiction, eleven years later, he left sixteen clergymen and twenty stations with 729 communicants. He had built fourteen churches, among which was the beautiful Cathedral in Laramie, one of the handsomest church buildings in the West, last year completed by the erection of the two towers and the great central spire which, together with the clock and chimes, are the gift of Edward Iverson, Esq., in memory of his wife. He had erected St. Matthew's Hall, Laramie, a school for boys, and had established a school for Shoshone Indian girls on the Wind River Reservation. Unfortunately, St. Matthew's Hall was afterwards lost to the Church.

Reminiscences of Bishop Talbot's administration have come in from several of the clergy active in Wyoming in his time.

1889

The Reverend A. Corbett, now of Booneville, Missouri, writes, "In the Fall of 1889 I left the 'Old Country' having accepted an invitation from Bishop Ethelbert Talbot, then Bishop of Wyoming and Idaho, to take up church work in his jurisdiction; and reached Cheyenne on a Sunday afternoon in November, en route for Laramie, where I was requested by the Bishop to act as *Locum Tenens* for a month or so.

"According to an Union Pacific Railroad booklet, Cheyenne at that time was known as 'Hell upon wheels', and the behavior of the crowd at the Depot that Sunday evening rather inclined me to believe that the designation was correct. Now, however, Cheyenne being the home of the Bishop with also two resident priests, its citizens have doubtless consigned its obnoxious title to the oblivion of prehistoric times.

"My first Church Service in Laramie in the little wooden Church was decidedly trying, owing in the first place to the altitude, I having passed all my previous life at sea level; also to the heat of a large stove about eight feet from the prayer desk; the combination almost causing me to collapse. Things became further uncomfortable when, owing to my physical condition I failed to notice the difference between the State prayer in this country and in England; consequently, I found myself praying for 'her most gracious Majesty Queen Victoria, and all the Royal Family', before I realized it. However, I added on the petition

for the President immediately after, and so rectified matters.

"The University of Laramie was opened about that time, and Governor Hoyt, who was also President of the University, together with the Faculty, attended the Services constantly, sitting around a stove at the end of the Church, taking no part in the Service, but at the close always volunteering some kindly criticism of my sermons, which being extemporaneous, were to that extent favorably commented on. Evening Prayer was practically unknown, and when I suggested announcing it in the Morning, the Senior Warden, Mr. Thomas, doubted of any attendance resulting; however, he decided to judge by the Morning attendance, saying he would nod his head if things looked encouraging when I was about to make my announcements. He was encouraged and bowed his head very seriously; so I announced the Evening Service and the attendance—21—he said was the best he had ever seen in that church."

1891

The Rev. Isaac Dawson, Vicar of St. Matthew's, Berkeley, California, and in 1891 Vicar of the Church of the Holy Communion, Rock Springs, writes in personal vein. He says:

"I had the honour to be the first Irishman that Bishop Talbot invited to his assistance, when his laborers were so few in the early days of his great Episcopate. When writing of those times in his admirable book, 'My People of the Plains,' he was pleased to devote several pages to the story of the young Irishman who had read in his home paper that he was the youngest Bishop in America with the largest Diocese. In this account the Bishop gives me credit for getting a certain advantage of him, and I confess that it has always been a real gratification to me to learn that I, a young greenhorn, could in any way get the better of so distinguished and capable a Prelate."

1892

The Rev. F. S. Moore, now rector of Calvary Church, Philadelphia, writes,

"I went to Wyoming as a Deacon in June 1892 and was made Priest by Bishop Talbot on June 26th in old St. Matthew's,

Laramie, and Celebrated for the first time there in the Cathedral on St. Peter's Day. The then Dean, Rev. W. W. Love, preached. I took charge at once of Holy Communion, staying till August, 1893.

"Mr. Thomas S. Taliaferro was the backbone of the Mission, though the people of the Army were also very faithful. A debt on the rectory was paid off through a Fair held in the Opera House.

"I also had charge of St. John's, Green River, giving them monthly evening services. Two lay readers, Doggett and Cockcroft, were present. Both have since been ordained. My oldest child, a son, was born in the little rectory in Rock Springs. He served for over a year in the Ambulance Corps in France until he was sent home suffering from shell shock."

1893

In his 7th annual report in 1893 Bishop Talbot said of the Reverend John E. Sulger, now rector of St. Stephen's, Terre Haute, and formerly Archdeacon of Wyoming and Idaho in 1891, "It gives me great satisfaction to reflect that amid the losses of the year I do not have to chronicle that of Archdeacon Sulger. I cannot refrain from paying tribute here to the valuable services he has rendered me, as my right hand in missionary labor and journeyings often."

Mr. Sulger writes me in terms of such general interest that I quote his letter in full.

"If you will allow me to indulge in retrospect for twenty-five years or so, Douglas is a name for me to conjure with. The first service I ever conducted as the Archdeacon of the old jurisdiction of 'Wyoming and Idaho' was held there. And there too the first of the lasting friendships (to me of happy memory) which increased and extended throughout the two great States comprising the former Jurisdiction, were begun. There recur to me now the families of the Richards and the De Forests and Turners. I recall too Dr. Barber, Mr. Goddard and Dr. Jeshurun, the latter of whom I became very intimate with. I recall also among our missionaries a Mr. Jones, a Welshman of earnestness and zeal; and John Leal, who commanded and received the respect of the people there for miles around and whose eloquence and ability

did much to establish the influence of the Church at a formative period of her life in Wyoming. There were others too whose names have been forgotten in Douglas probably, but are still cherished by me, who played no unimportant part in 'the winning' at least of that portion of the 'West' for Christ, and who moved on even in my day, to Casper, Lander, Newcastle, Buffalo, Sheridan and elsewhere, and helped to establish the church in those growing towns. But this was later than the period of which I am writing.

"I wonder if the old hotel which stood a short distance from the Platte is still standing, where Mrs. Turner and her mother extended gracious hospitality to the wayfarer? The railroad at that time did not reach Douglas, I mean from the South. Its Northern terminus then was at "Judge Hopoff's", later called Wendover (and by the way I could recount a most interesting service I once held there with Bishop Talbot). From Wendover one took stage to Douglas and from Douglas also stage was taken to points West and North. As I mention this, the whole countryside is visualized by me. Every point of the landscape with which I became so familiar with passing time, rises before my mind's eye—there is Laramie Peak, the Raw Hide Buttes, the 'Bad Lands'; then the rolling prairie, the cotton-wood bottoms of the Platte with its fords and treacherous shoals, then the beauty and grandeur of the Westward and Northward sweep of the hills to the great Casper range as one journeyed to Glen Rock and Casper. Of the latter named place I was able to say that I built the church there in a single night, the result of a great popular meeting held in the new court house, attended by everyone, where the necessary funds were subscribed for on that one occasion, and the books turned over to Mr. Alex Cunningham and the Committee. I would like to know whether that church is yet in existence.

"Incidents crowd the mind as I mention the above landmarks and names, which are indeed rich, but after all were commonplace in the experience of the missionary of those days. Douglas then was an 'outfitting' busy little 'Burg', and was perhaps a little 'wild and woolly'. It was accustomed for instance, to being more or less regularly 'shot up' by cowboys who visited it to spend their money after payday. But they didn't do any real harm, nor did they mean to. It was just out of an excess of good—or perhaps bad—spirits. Those men were great, strong, splendid fellows,

many of whom I knew quite intimately, and who called themselves close friends of mine. They were simply having 'fun'. Occasionally, however, they made matters quite 'interesting' for the missionary. But all this was in the long ago. I merely refer to it as picturesquely typical of conditions then. And yet *there* the church was planted, which thank God, has endured, and is now housing your present Council.

"My own part in the work was inconsiderable. As Archdeacon I was moving around constantly under a roving commission, holding occasional services here and there; filling in an interregnum between Missionary Pastorates; or jumping into new places where I was expected to gather together a nucleus for a congregation, and perhaps to secure subscriptions for, and supervise the building of churches, such as that at Casper. Insignificant as my efforts were I am grateful nevertheless to have had a part, however slight, in establishing our church in the Mountain Country. It was and is a great satisfaction to me to have been a co-laborer with Bishop Talbot and the splendid corps of devoted, earnest and loyal clergy and laity of those times."

1896

The Reverend Frank J. Mallett, Ph. D., now rector of New Albany, Indiana, writes,

"I had the privilege of being the Priest who was the first Dean of the present Cathedral. When I accepted the office and entered upon my duties, the walls were there but the windows, organ, and floors had not been placed. I officiated, I recall, with canvas at the windows, but we went to work and within three months we opened the noble Church on December 17th, 1896, with a great service."

The Rev. Richard Whitehouse, now of Reedley, California, writes of his ministry in Newcastle while he was a Postulant for Holy Orders.

"Reaching my destination on a Sunday afternoon on a belated train I began at once to make calls and find out the prospect for holding a service that evening. I was told that the Methodist minister was out of town and that there was to be a meeting of

the Epworth League at 6:30 that evening; I had already made a friend who said he would announce my arrival at the meeting, and he was sure that all would come in a body to 'hear me.'

"I was much gratified at the prospects and wended my way to the beautiful little church, nestling among the pine clad hills. The church had been closed for over a year and was greatly in need of a good cleaning, so I took off my coat, got a broom and went to work and it was not long before it was presentable for service.

"Finding the lamps needed oil, I hurried down to a store to buy some. The store was closed. I was in despair. It was nearly time for service, so in a fit of desperation I went into the next door saloon, a disreputable place, known as 'The House of Blazes'. Introducing myself to the bartender, I told him my mission, invited him to church and asked if he would kindly let me have some oil for the lamps. 'Certainly', he replied, and filled my can. 'How much is it?' I asked. 'Not a d—— cent, glad to do that much for the Lord. I shall be present at the service and bring the boys along.'

"I hurried back, filled my lamps, lighted them, rang the bell and shortly the little church was crowded with an earnest and curious congregation.

"The service was most hearty, all joining in the responses and singing. At the close all expressed themselves as much pleased with the sermon, assured me of their support and that success was certain.

"'We not only enjoyed the sermon', piped up one rough fellow, 'but we liked the way you went to work. You are not one of these d—— kid gloved fellows, you know.'

"Back of the church was a little \$60 shack in which I lived for several years. It was a lonely sort of life, but in that little shack I spent many happy days.

"I worked among those people for several years as lay preacher, deacon and priest, and God abundantly blessed my labors, as many were baptized and confirmed during my ministrations among them.

"In addition to my work at Newcastle and Cambria, I was in charge of St. Peter's Church, Sheridan, for three years, during which time I conducted services occasionally in the Missions at Newcastle, Cambria, Sundance, Gillette, Dietz and Monarch."

An interesting and odd bit of history is furnished us by the Reverend Bert Foster, D. D., now of Grass Valley, California, but formerly missionary in Evanston. It presents the story of the Church's efforts to gain footing in Kemmerer. From the time of his adventure there to the time a lot was secured in Kemmerer by Bishop Funsten nothing was done to establish the church. The same may also be said from the time of securing the lot to the advent of the Reverend George Davidson of Marietta, Ohio, who spent his summer holiday in Kemmerer in 1910 and in so doing laid a permanent foundation of the Church there by the baptism of 42 persons, by the discovery of 21 communicants and by the presentation of 21 for Confirmation.

Mr. Foster's narrative is so interesting that I append it almost in full.

"In the Fall of 1897 the Uinta County School Teachers' Institute met in Evanston and my good wife opened our home and offered to entertain two or four of the teachers, as we could spare two bedrooms. One of the teachers, kind enough to accept our hospitality, was teaching at Fossil, another at Ham's Fork. These young ladies were pleased to say they had in other parts of the West received kindnesses from us, though we did not remember them at the time they came to stay with us. They told us of the new country opening up between Granger and Montpelier, and especially of Diamondville and Upper and Lower Kemmerer.

"I promised that as soon as my other plans would permit, I would visit this new country, and that winter found me one Monday night at Diamondville at 10:30 where I understood someone was to meet me and provide lodgings for the night. No one met me and I could not find a place to stay, so walked the 'ties' through the new 'cut' to lower Kemmerer where I knew there was a saloon, and was sure the saloon keeper, a friend of mine whom I had known in another town, would give me a shakedown. Half through the cut I caught up with two men in time to hear one of them say he was going to this same saloon to claim a bed, so I determined to let him have that bed and seek elsewhere. I found a second saloon and asked to be permitted to sleep on the floor near the stove, for outside the snow was deep and the cold intense, 28 below zero.

"The saloon keeper was just about to refuse me when some big fellow called out, 'I'll get Brother Foster a bed.' Without delay I followed my unknown friend out into the snow and the Egyptian darkness, where I had to wait until I heard him pounding on some door and then heard him shout, 'It's Brother Foster. You'll have to let him in.' A door opened and I made for the light and was soon in a bunk house and a lower bunk.

"It was warm, and by the light from the stove I found my way through a passage between bunks, big boots and guns, found a shelf with quilt, and tumbled in and in a moment was fast asleep.

"In the morning the owner of the bunk house let me sleep until all the other lodgers were gone and then called me, gave me breakfast and informed me that a man coming through the 'cut' just after me was held up, robbed and murdered. In the Summer of 1898 I directed the brother of the murdered man to his grave, the body was taken up and shipped to Colorado.

"My host would not charge me for lodging, or breakfast, he and his good wife saying they owed me that anyway; they found a man going to Ham's Fork and persuaded him to give me a lift in his wagon.

"At Ham's Fork we held service in the School House. We had 18 present and our light was two lanterns and one candle.

"After Service, as it was blowing a blizzard and the School House was out from the 'town', we all linked arms, set our faces toward the house lights and then with heads down, pushed through the storm for home. After walking long enough to reach town we stopped to take breath and get our bearings. We had skirted the town and were beyond it, so with our back to the wind (now) we got home comfortably. Wednesday I spent in the Kemmerers, Thursday in Diamondville, where I baptized 4 children, Friday I tried to get to Fossil but the storm held up all trains and other traffic, and Friday night I started for Granger, which I reached at 12:30 and slept in cap, coat and boots until the Overland came and I reached Evanston at 1:30 p. m. in time to get a bit rested for Sunday.

"While in Kemmerer, I called on Mr. Quealy, partner of Mr. Kemmerer, and asked him to grant the Church enough land for a Church and Rectory. He said he would have to consult Mr. Kemmerer and I left with him, at his request, directions

for making out the deed. To his objection that if they donated to one they would be asked to give to others, I could only say, 'First come first served', and 'If you can say you have already given to one it may release you from being compelled to give to others.'

"I wrote to Bishop Talbot stating my adventure and urging an immediate effort to be made to secure a missionary for Kemmerer who could work along the railroad from Granger to Fossil or perhaps as far as Montpelier. Of course the immediate prospect was not very enticing. The mines were new and might not 'pan out.' There were more tents than houses along the valley. Money was not very plentiful, at least for religious work, and comparatively few cared whether the Church was there or not. In Kemmerer there was no Hall, and in Lower Kemmerer the Hall was over a Saloon and as a dance was listed for the day I was there, I could not have the use of it.

"The day I was in Diamondville was a Pay-day and it was impossible to secure a large congregation; but I held Service for those who did turn out, and baptized 4 children.

"Granger had not much more than a Hotel and Railway Depot. Ham's Fork looked as if it had dropped down for a rest and would up and away at any moment, and experiences in other mining camps and frontier towns had not always given one faith in the stability of new settlements.

"I had gone as a matter of duty at my own charges and the railway fare was reasonably large with no prospect of making it up. The eighteen people at the Service at Ham's Fork insisted on making an offering. As there was none asked at the Service they left their gifts on a school desk near the door, \$3.45.

"Everybody was so kind that I was at no expense for board and lodging. So many said they knew me in other towns, at other times, and wished to entertain me. Even at the Hotel in Granger where I fully expected to pay, since I had gotten the good folk out of bed at nearly one o'clock in the morning, when it was intensely cold and where I slept in my overcoat as there was no fire in my room, and frost on window and bedding, they gave me a hearty breakfast and refused all remuneration.

"It was part of the life of the West in those days. People moved on and on from camp to camp and the parson who sought out new settlements found old settlers who made him welcome for 'auld lang syne.'

"It may be that Mr. Avery who was in the Company Store and entertained me in Kemmerer (Upper) and was a Churchman, helped us secure the grant of land.

"Or the Rev. Father Casey of Evanston who was a very dear friend of mine spoke a word for us to Mr. Quealy who was his parishioner. Or it may be Bishop Talbot who met Mr. Kemmerer in Pennsylvania shortly after my visit, secured the gift. In September, 1898, the Rev. Mr. Stoddard, then in charge at Rock Springs, was put in charge of the new work and after writing him full particulars as to our friends in the several places, I lost sight of the field until some years ago. When I was in the East I learned we owned a lot in Kemmerer and suppose it may be the lot I asked for in 1897."

The Church and Rectory in Kemmerer were erected under the incumbency of the Reverend Wallace Pierson who writes so modestly of his services that I can make no quotation from his communication.

The Reverend Caleb Cresson of Pennsylvania, however, writes as follows of his ministry there:

"Regarding our work from June to November, 1914, it can be briefly summarized. Its impression, we trust, was not sporadic. You will remember that Bishop Rhinelander loaned me as a Deacon to you. You placed us at Kemmerer and Green River. We also held Services at Cokeville, Frontier, Diamondville, Opal, the Cumberlands, etc. During those six months I baptized 58 persons, solemnized (by permission) 3 marriages, presented to you for confirmation 17 persons, and conducted quite a number of funerals."

1899

The Reverend G. W. G. Van Winkle, now of Columbus, Montana, in 1899 rector of the Church of the Holy Communion, Rock Springs, informs me that he designed the first church building for Douglas and many other buildings in Wyoming, having the appointment under Bishop Talbot of Architect for the District.

In 1898, the General Convention divided Wyoming into three parts. The eastern part was combined with Western Nebraska under the title "The Missionary District of Laramie"; the north-western part was combined with Idaho under the title of "The

District of Boise," and the southwestern portion was united with Utah under the title of "The Missionary District of Salt Lake." This arrangement continued for ten years when the General Convention again made the District co-terminous with the boundaries of the State.

These ten years, under the oversight of Bishop Funsten, Bishop Graves, Bishop Leonard and Bishop Spalding, were years of debt-paying and pastoral shepherding, rather than of Church building.

The House of Bishops at the General Convention, Richmond, Virginia, of October, 1907, in consideration of the recommendation of the Conference of the Seventh Missionary Department, held in Boise on May 3rd, 1907, made the boundaries of the several Missionary Districts co-terminous with the boundaries of the States. Under this arrangement the Missionary District of Wyoming was constituted. On October 10th, 1907, the Reverend Frederick Focke Reese, D. D., Rector of the Church of Christ, Nashville, Tenn., was elected to be Bishop thereof, but declined the election. Wyoming was then placed under the provisional charge of the Right Reverend James Bowen Funsten, D. D., Bishop of Idaho, until in 1909, at a meeting of the House of Bishops held in New York, the Reverend Nathaniel Seymour Thomas, Rector of the Church of the Holy Apostles, Philadelphia, was elected, and on May 6th, 1909, was consecrated Bishop of Wyoming. For the first time in its checkered history, Wyoming had a Bishop altogether its own.

Bishop Thomas found on his arrival 10 clergy, no lay workers, 29 church buildings, 13 rectories, 2 halls or parish houses, altogether valued at \$240,680; 1338 communicants, 28 parishes and missions, and 14 preaching stations, with practically no debt and no endowment.

THE INDIANS

THE SHOSHONE INDIANS

In 1868 a treaty was made at Fort Bridger whereby the Shoshone and Bannock Indians were granted a tract of land called The Wind River Reservation, situated in Fremont County, covering an area of 1,520,000 acres. The treaty was concluded by

Chief Washakie for the Shoshones and by Chief Tyeggee for the Bannocks. Both of these remarkable Chiefs lived to be over one hundred years old.

From the Indian point of view, the reservation selected by Chief Washakie himself was ideal. "A nice snug nest for my people", Washakie called it. All his life, this notable Chief was a consistent friend of the whites, and at his death he received the unique distinction of being buried with military honors. A fine headstone was erected over his grave at the expense of the Government.

Not until 1871 did the Government make an appropriation to carry out its treaty and this delay well nigh cost Chief Washakie his leadership. The Bannocks did not remain long but returned to Idaho, leaving Washakie's band of Shoshones in sole possession of the finest hunting grounds of the country, which the Sioux claimed as their own. For several years, constant incursions of the Sioux, the Cheyennes and the Arapahoes made sad havoc among the Shoshones, on one occasion killing thirty of them. Similar attacks were also made upon the gold miners in the neighborhood of South Pass. In one of these, a little Arapahoe lad was found upon the battle field. He was named Sherman Coolidge, after General Sherman and Colonel Coolidge. Colonel Coolidge educated him at Shattuck School and Hobart College. Later he attended Seabury Divinity School, was priested, and became a missionary to his people, who in 1876 were given refuge on the Wind River Reservation, where Washakie took particular pride in keeping his eye on his hereditary enemies in the service of his friends, the whites. Washakie governed his people for seventy years on the very ground which the Shoshones claim to have occupied since 1781.

Mr. Joseph Breckons has given us this vivid sketch of Chief Washakie:

"Washakie took a prominent part in the expedition of General Crook against the Sioux in 1876. He commanded 213 Shoshone warriors and joined Crook in Big Horn Basin. His party had been delayed in order to wait for a war party of Utes and Bannocks, but Washakie got tired of waiting for them and started off with his own people to take part in the campaign. During the expedition the Shoshones rendered very efficient service as scouts, and

Washakie was consulted daily by General Crook as to the habits of the Sioux and of their probable movements.

"After the Sioux campaign General Grant, who was a great admirer of Washakie, sent the chief a fine saddle* and bridle, trimmed to catch the eye of any Indian. The present was sent in care of Dr. Irwin, then the Indian Agent. He took it to Washakie at a council meeting and presented it with a very nice speech. Washakie received the gift with absolute silence, not moving a muscle of his face or exhibiting surprise or gratification. Dr. Irwin said, 'What shall I say to General Grant?' Washakie replied, 'Nothing.' 'But', said Dr. Irwin, 'when a white man gives another a present, the one who receives it always says "Thank you." Shall I not say this to him?' Washakie replied, 'Do a favor to a Frenchman, he feels it in his head and his tongue speaks; show a kindness to an Indian and he feels it in his heart. The heart has no tongue.'

"Washakie was a polygamist. He had several wives and a large number of children. His affection for his wives was not great, but he was deeply attached to his children.

"In 1866 he led a party of hunters from his tribe on a big buffalo hunt in the Big Horn Basin. On the way home they camped on the Sweetwater River. Early in the morning they were attacked by a war party of about 200 Sioux, who had come across the Shoshone trail and followed it up. As soon as the Shoshones had recovered from their surprise, the warriors to the number of about 100 charged the enemy, who fell back into a grove of quaking asp.

"In the first charge Washakie killed a Sioux, and while standing with a group of Shoshones over the fallen foe, his eldest son, Nan-nang-gai (snow-bird) rode up late for the charge. Washakie reproved him for tardiness, saying, 'Where have you been so long? I, an old man, have killed this Sioux, when you, like a squaw, come up after the fight.'

"The boy felt the reproof keenly, and turning his horse toward where the enemy was in hiding, said, 'I will make for myself a name as great as my father's, or die in the attempt.'

"He charged alone, and when within a short distance of the grove where the Sioux were concealed he fell, pierced by a number

* The saddle here mentioned now hangs in one of the rooms in the Church Missions House.

of bullets and arrows. He had no sooner fallen than his body was literally cut to pieces in sight of his father.

"Washakie's war whoop was then changed to a wail. The old chief, backed by his Shoshone warriors, fought desperately all day to avenge his son. Toward evening the Sioux retreated, leaving seven of their number dead and taking with them a number of wounded. The Shoshones say that on that night the hair of Washakie turned white while he mourned for his son.

"Washakie ruled his tribe with firmness, which admitted of no question on the part of his people. Upon one occasion the agent at the reservation complained to him that a certain Indian was in the habit of getting drunk and making trouble by fighting. Washakie promised that he would reprove the man. Later on the agent again was forced to complain of the same Indian. Washakie said: 'He won't trouble you again.' Nor did he, for Washakie took him out and shot him.

"It is told of him that once, when he went away on a hunting expedition, he gave one of his wives orders to remove his lodge to higher ground during his absence. When he returned his order had not been obeyed. He asked his wife why she had not moved the lodge as he had directed. She replied that her mother, who formed part of the household, had forbidden her to move it. Washakie at once shifted the battle to his wife's mother and asked why she had interfered with his directions. She said she wanted the lodge to stay where it was. Washakie, without further parley, killed her, and in the future was the head of his household as well as of his tribe.

"Washakie is five feet ten inches tall. He is of heavy build and muscular and very straight and erect, even at his advanced age. His face is mild and intellectual. General Crook said of him that in face and bearing he had a resemblance to Henry Ward Beecher. Others have seen in his face a resemblance to Washington. While he has but recently formally allied himself to Christianity, he has for many years encouraged his people to connect themselves with the church. Not long ago a young churchman who was over-zealous and somewhat flippant in his manner, went to Washakie and asked him if he might not work among his people and teach them about God. Washakie eyed the young man from head to foot, and then asked him: 'Young man, are you sure you know God yourself?'"

Chief Washakie was baptized by the Reverend John Roberts in 1896. He died at the great age of 103.

CHURCH WORK AMONG THE SHOSHONES

In 1873 the invasions of the hostile Sioux and Cheyennes, and perhaps the Arapahoes, were particularly severe.

It was in this year that Bishop Randall visited the agency. The agent despatched an ambulance and three men to old Fort Stambaugh to escort the Bishop in. The party left early Sunday morning for the agency. Hostile signal fires from the tops of the Big Horn and Owl Creek ranges and from other points nearer the trail aroused fears lest the Bishop's party be attacked, but they reached the agency at 7 o'clock in safety. After a hasty lunch, the entire community repaired to the little old log chapel, now used as a mortuary chapel at the Shoshone burial place, and the Bishop conducted service and preached.

After the service it was discovered that the hostiles had been all about the church and could have massacred the whole congregation had they not supposed, as a Sioux afterward confessed, that the people had gathered in this log house using it for a fort. As it was, the hostiles cut loose the horses and stock and disappeared quietly. The following day, word came in that the entire line over which the Bishop traveled had been raided.

The Bishop Randall Missionary Window in St. Matthew's Cathedral, Laramie, memorializes the little log building at the agency, where God saved those who were calling upon Him, from a danger they knew not of.

Mr. James I. Patten, Indian teacher and lay reader from 1871 to 1874 accompanied Bishop Randall on his return trip two days later. He writes of it as follows:

"After a day or two sojourn at the Agency, the Bishop made known his wish to return home, so the agent prepared an open rig, the only kind of conveyance he had to offer, drawn by two good horses, together with an escort of three men, selected from among the employes, each one armed with repeating rifles, and a supply of ammunition, and when the party was about ready to start, Mrs. Irwin, the agent's wife, discovered that the Bishop was without firearms, therefore she soon rustled him a gun,

saying, 'You might need it.' 'Well', replied the Bishop, 'I suppose it is best to have one to *show*, but I never fired a gun in my life.'

"We left the Agency late in the morning and arrived in Twin Creek about 2 p. m., where the horses were rested a while. The day was extremely hot. The Bishop was dressed in tight fitting broadcloth suit, with a high silk hat, and the sun beat down upon him, like heat from an oven. I saw that he was suffering greatly from this exposure—he was then I think above 80 years of age. While resting at Twin Creek, the Bishop climbed down and bathed his face in the cool waters of the mountain streams and stretched his limbs. Beside the road was a wide flat granite rock which, by erosion, was worn smooth as maple floor. On this rock he laid himself down stretched to full length, thus resting about 20 minutes, by which time we were ready to continue our journey. We reached Miners Delight, where the people met in a vacant building, where a short service was held and the Bishop talked to the congregation and was introduced, when we passed on to South Pass, arriving there in the evening, where another service was held and the next morning he baptized a family of five children. Here at this time we separated, never again in this life to meet again our beloved Bishop, for he never afterwards visited the Agency. Arriving at his home in Denver he was confined to his room, and a short time afterwards we received the sad intelligence of his death, which occurred September 28th, 1873.

"My mind has reverted many times to the scene of the Bishop taking his rest on the rock on the banks of Twin Creek, and I at the time named it Bishop Randall's Rock. In my mind's eye, he is seen today as he then lay, as plainly as at that time."

Bishop Spalding was consecrated to succeed Bishop Randall on December 31st, 1873. Ten years later he addressed himself to the Indian problem at Wind River, by sending the Reverend John Roberts as Missionary to the Shoshones. Mr. Roberts' trip across the divide from Green River took place during the most severe storm known for years, when the snow was three feet deep and the thermometer 50° below zero. Mr. Roberts himself reported to Bishop Spalding under date of February 14th, 1883, as follows:

"I reached the Shoshone Indian Agency safely last night, after a trying journey of eight days from Green River. At the

end of my first day's ride I found that ahead two coach drivers and a passenger were frozen to death and three others badly frostbitten. I afterwards saw some of the sufferers and buried one of the drivers in the snow."

Within a year Mr. Roberts had established a small school in a building erected by the Government for that purpose, with sixteen boarders and eight day pupils. He had also established a mission in Lander. Later Mr. A. C. Jones, now a banker in Laramie and the Treasurer of the Cathedral Chapter, was in charge of the Shoshone scholars. He remained for one year, during which time he succeeded in bringing a large number of Shoshones to the school. The Church of the Redeemer was completed in 1885, through the gift of \$2000 from a lady of Philadelphia; and also Trinity Church, Lander, in 1886.

During this year Mr. Roberts' school was enlarged to accommodate a household of eighty-six Indian children. In 1896 Mr. Roberts was still at his wonderful ministry of blessing, but now in charge of a contract school of twenty Shoshone Indian girls.

In 1898 a beautiful log church erected by the labors of our Indian Catechist, joint translator with the Reverend Mr. Roberts of a mission Service Book, the Gospel of St. Luke, called the House of Prayer, was dedicated by Bishop Talbot on St. Bartholomew's Day.

In 1899 Chief Washakie and the Shoshones, with the consent of the Government, gave 160 acres of land one mile west of the Agency, to be used as a Church School and Mission farm. \$7000 were spent in the erection of suitable buildings. In these buildings, known as the Shoshone Indian Mission, Dr. Roberts has carried on a Church School with some 15 or 16 girls in constant attendance. From this Mission has gone forth all the spiritual life of the Reservation, and among the Shoshones our good Evangelist Moo-yah-vo has passed on Mr. Roberts' message, both in word and through a goodly example.

During Mr. Roberts' heroic work among the Indians, he also found time to build St. Thomas' Church, Dubois; Trinity Church, Lander; St. Matthew's Church, Hudson; St. James' Church, Riverton; and St. Paul's Church, Milford, besides the Churches on the Reservation.

THE ARAPAHOE INDIANS

The Arapahoe Indians now occupying the Wind River Reservation with the Shoshones, are known as the Northern Arapahoes. By the treaty of 1878 the Arapahoes agreed to return to the Indian Territory whence they came and where a reservation was to be provided for them. They started south from the Black Hills, whither they had fled, but when they reached the Platte River part of them kept on to the Indian Territory and part remained, determined to brave again the displeasure of the whites rather than return to the land where so many of their people had died of sickness and starvation.

The President sent Dr. James Irwin, the Wind River agent, to investigate their condition and report recommendations as to what should be done for them. He found them in a most pitiable condition—almost totally without food, clothes, provisions, horses or any sort of property. Winter being at hand, the agent asked permission to bring them temporarily to the reservation until their own reservation was provided.

To this the President agreed, on condition that the Shoshones were willing. Dr. Irwin returned to Wind River with a delegation of the head men of the Arapahoe tribe. Chief Washakie gave consent to their remaining on his Reservation until their own on the Platte was in readiness. So the tribe encamped to the east of the Shoshones for the winter. For various reasons, the reservation which had been promised the Arapahoe tribe was not established the next spring. The matter dragged along until a change of administrations at Washington caused the promises made to the Arapahoes to be forgotten, though the matter was repeatedly brought to the attention of Washington by the leaders of both tribes.

So Black Coal, Sharp Nose, Friday, and the other Arapahoe chiefs found unwilling sanctuary in Wyoming, after having received the most shameless treatment at the hands of the Government, in the annals of the Frontier. To particularize: Under the infamous leadership of Colonel John M. Chivington of the U. S. Volunteer Cavalry of Colorado, hundreds of Chief Left Hand's band of Arapahoes, including women and children, while unarmed and enjoying hospitality and supposing themselves under the protection of the United States Flag, were brutally and foully

massacred. The remainder of the tribe were then compelled to go to the Indian Territory where no provision was made for them and where scores of their people died from starvation and sickness. In despair they fled northward only to be cut down and terribly punished to break their spirits. Finally when they had found refuge with the Sioux, they were compelled to return to the Indian Territory, when Black Coal's band halted on the Platte.

Now as the Northern Arapahoes, so called, they reside on the Wind River Reservation, but the Government's promises are still unpaid, for no reservation of their own has to this day been provided.

ST. MICHAEL'S MISSION.

Nothing was done for the Arapahoes by the Church since their arrival, except what was accomplished by the personal services of the Reverend John Roberts whose primary duty was to the Shoshones, and by the efforts of the Reverend and Mrs. Sherman Coolidge whose labors are beyond praise, until St. Michael's Mission was founded through the generous endowment of Mrs. Baird Sumner Cooper in 1910. This Mission has been located about six miles east of the Government School, the plan calling for a new departure in Indian education and development.

But of this, I shall not write here as it is in the making and falls not under the head of reminiscence.

Already this record of achievement in the earlier days has been extended beyond good taste. I have been too driven properly to abridge it. I conclude, therefore, with the words of St. Paul, which I present to you as an exhortation.

This one thing do, forgetting the things which are behind and reaching forth unto those things which are before; press forward toward the mark, for the prize of the high calling of God in Christ Jesus. AMEN.

The clergy who have served in the Missionary District of Wyoming since the beginning of the work, with their places of duty, are as follows, 124 in all. Those whose names are marked

with * are deceased; those marked † are still serving in the District.

1868. *The Rev. John W. Cook, Cheyenne.
The Rev. John Cornell, Laramie.
The Rev. J. C. Fitman, Carbon.
1870. *The Rev. F. O. Barstow, Cheyenne.
1871. *The Rev. G. W. Mayer, Cheyenne.
1873. *The Rev. J. Godfrey Jones, Cheyenne.
*The Rev. H. M. Baum, Carbon.
The Rev. Charles H. Marshall, Evanston.
*The Rev. William J. Lynd, Rock Springs.
*The Rev. W. H. Moore, Laramie.
1875. *The Rev. Gabriel Johnston, Laramie.
1876. The Rev. J. McBride Sterrett, D. D., Cheyenne.
1877. The Rev. F. W. Tomkins, Cheyenne.
1878. *The Rev. H. L. Myrick, Laramie.
The Rev. C. O. Tillotson, Cheyenne.
1879. *The Rev. James L. Gillogly, Evanston.
1880. *The Rev. J. D. Ferguson, Laramie.
*The Rev. John Gray, Laramie and Rawlins.
The Rev. George H. Cornell, D. D., Laramie.
*Supt. Charles H. Seymour, Cheyenne.
1882. †The Rev. George C. Rafter, Cheyenne.
The Rev. Samuel Unsworth, Evanston.
1883. †The Rev. John Roberts, Lander.
The Rev. Amos Bannister, Rawlins.
1884. The Rev. Sherman Coolidge, Shoshone Agency.
1887. The Rev. Allen Judd, Evanston.
*The Rev. R. E. G. Huntington, Rawlins.
1891. The Rev. Isaac Dawson, Rock Springs.
*The Rev. Andrew Dowds, Green River.
The Rev. Charles E. Deuel, Buffalo and Cheyenne.
The Rev. John C. Gallaudet, Evanston.
*The Rev. J. S. James, Douglas.
*Mr. S. J. Jennings, Casper.
The Rev. W. W. Love, Laramie.
The Rev. Arnold Lutton, Carbon.
*The Rev. Edward H. Parnell, Newcastle.
The Rev. J. E. Sulger, Laramie.

- The Rev. N. R. Williams, Lander.
1893. *The Rev. J. Leal, Carbon, Casper, Douglas.
 *The Rev. W. W. Hance, Evanston.
 The Rev. F. S. Moore, Green River.
 *The Rev. G. Leslie, Lander.
1895. The Rev. Charles H. Cook, Rock Springs.
 The Rev. W. A. Hamilton, Buffalo.
 *The Rev. G. L. Sweeney, D. D., Rawlins.
 The Rev. Philip Gavan Duffy, Evanston.
 *The Rev. P. F. Duffy, Laramie.
 *The Rev. S. F. Smith, Laramie.
1896. The Rev. F. J. Mallett, Laramie.
 *The Rev. John Moffatt Johnson, Laramie.
 The Rev. Francis Richard Bateman, Rawlins.
 The Rev. Bert Foster, Evanston.
 The Rev. R. M. Whitehouse, Newcastle.
 *The Rev. William Wilson, Casper.
 Mr. Fremont Arthur, Wind River.
 The Venerable J. H. Dodshon, Douglas.
 The Rev. Sidney Winter, Laramie.
 The Rev. Francis Yarnall, Laramie.
1897. The Rev. W. H. Heigham, Laramie.
 *The Rev. H. U. Onderdonk, M. D., Laramie.
 *The Rev. Edward Rayne Dodds, Cambria.
 The Rev. James Louis Craig, Casper.
 The Rev. F. N. Cockcroft, Lander.
 *The Rev. James Stoddard, Rock Springs.
 The Rev. Thomas Henry Johnson, Sheridan.
 *The Rev. Ernest F. Smith, Laramie.
1899. The Rev. George Washington Goss Van Winkle, Rock Springs.
1900. *The Rev. Charles Edward Snavely, Cambria.
 The Rev. Arthur William Bell, Sheridan.
 The Rev. George Coolidge Hunting, Evanston.
1901. The Very Rev. James Cope, Laramie.
1902. The Rev. Charles Walton MacWilliams, Douglas.
 The Rev. R. M. Hardman, Sheridan.
 The Rev. Howard Stoy, Rawlins.
 The Rev. William Westover, Newcastle.
 *The Rev. Robert Younglove Evans, Evanston.
1904. †The Rev. William Toole, Baggs.

- The Rev. P. Burton Peabody, Cambria.
The Rev. Patrick Murphy, Meeteetse.
1905. The Rev. Lawrence McK. Idleman, Cheyenne.
The Rev. J. A. Tancock, Douglas.
*The Rev. Louis Thibou Schofield, Rawlins.
The Rev. R. Ashton Curtis, Rock Springs.
1906. The Rev. Robert LeRoy Harris, Cheyenne.
*The Rev. J. H. MacPherson, Cheyenne (non-parochial).
The Rev. J. Watson, Grand Encampment.
The Rev. William Henry Frost, Pine Bluffs.
1907. †The Rev. David Wilson Thornberry, Rawlins.
1908. *The Rev. J. P. McCullough, Saratoga.
The Rev. David A. Sanford, Dixon.
The Rev. Charles MacLean, Evanston.
The Very Rev. A. G. H. Bode, Laramie.
1909. The Rev. Hiram Bullis, Evanston.
The Rev. Robert Stanton Stringfellow, Green River.
The Rev. J. E. Maughn, Jackson.
The Rev. F. DeSalles Carroll, Sundance (deposed).
1910. The Rev. J. Charles Villiers, Casper.
The Rev. Robert J. McFetridge, Cheyenne.
The Rev. J. McVickar Haight, Cody.
The Rev. Edward Makin Cross, Sheridan.
The Rev. E. Ashley Gerhard, Gillette.
The Rev. R. M. Beckett, Jackson.
†The Rev. A. F. Schepp, Ph. D., Lander.
The Rev. C. H. Powell, Rock Springs.
*The Rev. J. D. Huggins, Thermopolis.
The Rev. Leonard K. Smith, Saratoga.
The Rev. Alexander Stuart Corbett, Lusk.
The Rev. Alfred DeForest Snively, Wheatland.
†The Rev. M. Belknap Nash, Thermopolis.
1911. †The Venerable Ernest Dray, Laramie (in war service).
The Rev. Albert M. Farr, Powell.
The Rev. Newton Williams.
The Rev. Robert Benedict, Douglas.
*The Rev. Robert George Hamilton, Saratoga.
The Rev. George Davidson, Cheyenne.
1912. The Rev. Roland Oliver MacIntosh, Newcastle.
†The Rev. Edward J. d'Argent, Buffalo.

- The Rev. Wallace Nelson Pierson, Kemmerer.
 The Rev. Frank A. Zimmerman, Douglas.
 1913. The Rev. Arlington Aice McCallum, Rawlins.
 The Rev. Seth Canfield Hawley, Jackson.
 The Rev. Christoph Keller, Lander.
 The Rev. Luke Paul Holmes, Gillette.
 The Rev. Francis Burnett Randall, Dixon (deposed).
 †The Rev. S. Arthur Huston, Cheyenne.
 The Rev. Stephen Essex McGinley, Cody.
 †The Rev. Lewis Doyle Smith, Thermopolis.
 *The Rev. Newell French Douglas, Sundance.
 †The Rev. Samuel Ernest West, Hanna.
 †The Rev. Francis James Chipp, Torrington.
 1914. †The Rev. Guy E. Kagey, Dixon.
 †The Rev. R. B. W. Hutt, Casper, (in war service).
 The Rev. Caleb Cresson, Jr., Kemmerer.
 †The Rev. Royal Hunt Balcom, Jackson.
 The Rev. James Grattan Mythen, Kemmerer.
 The Rev. Thomas G. C. McCalla, Rawlins.
 †The Rev. Alfred Henry Frederick Watkins, Riverton.
 The Rev. Benjamin Arthur Turner, Wheatland.
 †The Rev. Rowland Frederick Philbrook, Riverton.
 1915. The Rev. Samuel Hamill Wood, Hanna.
 †The Rev. William Henry Haupt, Saratoga.
 The Rev. Arthur Hillier Beaty, Lusk.
 The Rev. Franklin Campbell Smith, Rawlins.
 1916. †The Rev. George McKay, Newcastle.
 The Rev. Claud B. N. O. Reader, Big Piney.
 †The Rev. Paul Boynton James, Cheyenne.
 †The Rev. Alan Reid Chalmers, Cody.
 The Rev. Conrad H. Goodwin, Sheridan.
 The Rev. Stanley Sears Thompson, Dubois.
 The Rev. William Poyntell Kemper, Gillette.
 1917. The Rev. Reginald A. Crickmer, Gillette.
 †The Rev. W. Hewton Ward, Green River.
 The Rev. Richard C. Talbot, Wheatland.
 The Rev. A. Gordon Fowkes, Big Piney.
 †The Rev. Morten Joslin, Laramie.
 1918. †The Rev. Oliver Kingman, Wheatland.
 †The Rev. Joseph J. Bowker, Rawlins.

Appendix

COUNTY TREASURER'S OFFICE
LARAMIE COUNTY
WYOMING

CHEYENNE, WYO., Feb. 19, 1912.

RIGHT REV. BISHOP N. S. THOMAS,
Cheyenne, Wyo.

My Dear Bishop:

Your inquiry as to what became or who now owned the old rectory of St. Mark's which with the Church stood in 1869 where now the Federal building stands, (the post office). When we sold the ground the Church and rectory to John W. Collins, the buildings were included. We to use the church until the new Church was completed. Mr. Collins later sold the ground and buildings to J. M. Carey & Brother. Then Judge (now Governor) Carey wanted the buildings moved from the lots which he would convert into tenant or tenement houses or for other purposes. I, rather than to have *such an old landmark* as the Church used for any such purpose, bought it myself, and the vestry paid for moving it from its old location to where our new Parish House now stands. Bishop Talbot after he came to Wyoming as Bishop needed a Church at a coal mining town named *Carbon* near and south of where Hanna now stands. Bishop Talbot did not know I was the owner of the old Church. Neither did I know he contemplated moving it until I learned he had or was negotiating with the Union Pacific R. R. Co. for free transportation which he succeeded in getting. In the meantime, everything was arranged very satisfactory with me; and the Church was taken apart in sections and moved to Carbon. I think there were but very few services ever held in it at Carbon, as the town was abandoned. I quite often passed, on the R. R., Carbon, and when looking at the old building with the windows broken, boards torn off, I would have re-purchased it had it not been only a relic, as you might say. The Rectory was made into two or three buildings which Governor Carey can tell where they now stand. I am unable at this time to do so.

Very truly yours,

LUKE VOORHEES.

J. M. CAREY & BRO., INC.
CHEYENNE, WYOMING

October 21, 1918.

RIGHT REVEREND N. S. THOMAS,
Cheyenne, Wyoming.

My Dear Bishop:

In reply to your letter of October 18th, I have to say that the old parish house which formerly stood on the Post Office lot is the foundation for the house that Mrs. John F. Carey lives in, located at 2214 Capitol Avenue. As I recall it, we purchased the lot at an assignee's sale, but the rectory had been removed, and the only improvement on the lots, was the old parish house.

There was not much to it, as I discovered when rebuilding, but the elevation, pitch of roof, are shown by the present structure.

Very sincerely,

JOSEPH M. CAREY.

NOTE: The Judge's memory is here at fault. The Rectory, School or parish building were under one roof.

COMMITTEE ON THE JUDICIARY
UNITED STATES SENATE

March 9th, 1912.

RT. REV. N. S. THOMAS,
Cheyenne, Wyoming.

My Dear Bishop Thomas:

In further reply to yours of February 26th, I have the pleasure of enclosing to you the War Department records containing information relative to Chaplains in the Army who have served in Wyoming, together with the date of service and the religious denomination of each. I trust that this may be of some service to you.

Very respectfully yours,

C. D. CLARK.

WAR DEPARTMENT
THE ADJUTANT GENERAL'S OFFICE
WASHINGTON

March 8, 1912.

HONORABLE CLARENCE D. CLARK,
United States Senate.

SIR:

I have the honor to acknowledge the receipt of your letter of the 7th instant, inclosing one from Right Reverend N. S. Thomas, Bishop of Wyoming, asking for certain information concerning chaplains in the Army who formerly served in Wyoming, and to inform you that it appears from the records of this office that the following named Army chaplains have served in Wyoming during the periods specified after their respective names. The religious denomination of each chaplain is indicated after his name.

FORT D. A. RUSSELL

Edmund B. Tuttle, Protestant Episcopal, January 23, 1868, to June 27, 1869.

Alpha Wright, Methodist Episcopal, June 22, 1870, to September 22, 1871.

Zachariah Ragan, Methodist Protestant, October 11, 1872, to February 11, 1874.

Jeremiah Porter, Congregational, January 18, 1876, to September 8, 1879.

Sherman M. Merrill, Methodist Episcopal, October 7, 1882, to October 10, 1883.

Ebenezer W. Brady, Methodist Episcopal, April 27, 1884, to September 9, 1886.

Henry Swift, Protestant Episcopal, November 20, 1898, to July 3, 1899.

John T. Axton, Congregational, November 24, 1902, to March 31, 1903.

Aldred A. Pruden, Protestant Episcopal, June 16, 1903, to March 19, 1904.

George C. Stull, Methodist Episcopal, March 24, 1904, to October 14, 1906, and April 15, 1909, to date.

Walter K. Lloyd, Protestant Episcopal, August 5, 1908, to February 12, 1909.

George W. Prioleau, African Methodist Episcopal, June 15, 1909 to date.

Francis P. Joyce, Roman Catholic, August 10, 1910, to date.

FORT LARAMIE

William Vaux, Protestant Episcopal, September 29, 1849, to July 1, 1862.

Alpha Wright, Methodist Episcopal, December 11, 1865, to May 21, 1870.

George W. Simpson, Methodist Protestant, November 2, 1882, to May 18, 1883.

FORT SANDERS

Aquilla A. Reese, Methodist Episcopal, May 24, 1871, to December 9, 1871.

David White, Methodist Episcopal, October 14, 1869, to January — 1871.

Gamaliel Collins, Universalist, July 12 to August 13, 1878.

CAMP STAMBAUGH

David White, Methodist Episcopal, April 25, 1873, to January 9, 1877.

FORT MCKINNEY

George W. Simpson, Methodist Protestant, June 4, 1883, to August 7, 1885.

Henry V. Plummer, Baptist, August 1, 1885, to March 10, 1891.

FORT BRIDGER

George W. Simpson, Methodist Protestant, October 9, 1885, to March 20, 1887.

FORT MACKENZIE

Samuel J. Smith, Baptist, October 6, 1908, to May 31, 1909.

John T. Axton, Congregational, February 1, 1910, to date.

Bishop Thomas' letter is returned to you herewith.

Very respectfully,

HENRY P. McCAIN,

Adjutant General.

THE WALDORF-ASTORIA

NEW YORK, Feb. 14, 1912.

My Dear Bishop:

I have yours of February 9th, and I would say in reply, the papers and data I have concerning Wyoming are my Diary (during that time), Bishop Randall's reports and perhaps Bishop Talbot's. All these are at my farm in the country near Newport where I reside in the summer. The reports of your predecessors I presume you have. I will give you some of my personal remembrances and much of this will probably not be new to you.

I was moved by Bishop Randall's appeal for young men to go West and put myself at his disposal. As I was then young and unmarried he said he could send me to his hardest field (Laramie, Wyoming Territory), from which I was to report to him. I started in the fall of 1868. On arriving at Cheyenne, on my way there, I was met by Rev. J. W. Cook. He told me he had arranged with Bishop Randall to have an associate mission at Cheyenne of which he was the head and I the tail, and I was to reside there under his orders. I had not so understood the Bishop's orders, but stopped in Cheyenne, writing to Bishop Randall for instructions. In the interim of an answer, Mr. Cook and myself went to Laramie and held services and visited the people. He tried to explain to them the advantages of his proposed associate mission, chief among which was they could thus retain his services, but the people who wished a resident minister suggested he should come to Laramie and reside or that I should. I heard from Bishop Randall later, and he said I had correctly understood his instructions. So I went there and began work. I was the first resident minister, but not the pioneer. Mr. Cook who had done a very successful work at Cheyenne, had also accomplished much at Laramie, and Bishop Randall was before him. We began service regularly in a log cabin which also served as the public school during the week. A better (frame building) school house was subsequently built in which we also held services. The first few original services were held in the parlor of the Laramie Hotel, or the large dining room. But that not being convenient for the hotel (at 11 a. m.) we did not hold our services there after my work began, though dances were held there about once a week in the hotel for the benefit of the church. These I stopped. We began with two communicants, Mrs. Iverson, still there (I think) and a young man, Mr. Batchelor, who died while I was there. While at Laramie I started missionary work at Rawlins. I baptised some children there. The people seemed much interested, so I organized a Parish and was elected Rector and I think took some means to build a chapel. For this I received a very severe letter from Mr. Cook. He considered it was in his parish (though he had to pass mine to get to it) and he had started ser-

vices there. I asked him if he considered himself responsible for it, why he did not hold service there, and he said, "Don't you know I haven't the time?" I said I did [not] suppose he wanted to be "the dog in the manger", still I could discontinue services there if he would go. So I abandoned it. I don't think he found time to go and the work came to an end, though subsequently revived. I also started work at Carbon mines. A Mr. Wardwell, the owner or manager, took much interest in the mission. There were then Welsh and English miners there. The mission seemed so promising I got Bishop Randall to appoint a resident missionary there (a Mr. Fitman). Had he been the right one, the fit man, for the place it might have prospered. He had been a Romish Priest, and though quite a popular preacher, lacked good judgment and patience, and the mission was a failure, though one of my successors in Laramie (Mr. Baum) subsequently tried to revive it and built a church there, or moved the Cheyenne church building there. But he was not a success, I understand. Both he and Mr. Fitman were deposed from the ministry subsequently. I also commenced work at a neighboring town, Wyoming Station, near Laramie. We had good congregations there. Bishop Randall visited the place. I raised some money to build a chapel, or rather buy a saloon and turn it into a Church, but afterward I told Bishop Randall I thought the town was going down and it was useless to have a church there. But he said, "You go ahead and raise what money you can, and I will give the rest." So we bought the "Progressive Saloon", and turned it into a Church. Bishop Randall was there and we opened the Chapel with a good congregation and flying colors. Still, all that is now left of the town is the railroad depot, and the other buildings, including the Chapel, have disappeared. So you see my missionary work in parts adjacent did not accomplish much. I visited once or twice Fort Laramie about 100 miles north, and held services there which seemed much appreciated by the officers and their families. I don't think the soldiers attended. Bishop Randall also directed me to go to the Sweetwater region, South Pass City, I think. The journey was from Bryan on the U. P. R. R. by open wagon for a day or two. These journeys for some reason (unknown to me) were in winter, the thermometer at times about 20° below zero. I thought it would be the death of me, and it was of one of my successors (Mr. Stewart) whose bones rest there now, and I think it was also of Bishop Randall. For he took the journey there once himself (I suppose in winter) and on his return he was so exhausted and feeble that he died soon after.

I remained three or four years at Laramie. I had some opportunities to take other work, but at the end of three years I had an opportunity to go to California, and I told Bishop Randall I had staid longer than I agreed, but on account of the intensely cold winters I hoped he would agree to my leaving him for Cali-

fornia. He did not see how I could turn my back on such needs as his Diocese presented, and offered to give me a position at Santa Fe, New Mexico, where I went, his Diocese including Colorado, Wyoming and New Mexico. That ended my work in Laramie and Wyoming. A church was built there and the money, or part of it, raised for a rectory. The money was partly raised to enclose a cemetery, the town would give us the land. I thought the sale of burial lots and fees would be an endowment to the Parish. Money was raised to build a chapel at Carbon. I asked Mr. Baum, my successor, how the cemetery fund was progressing. He said the Vestry had voted it to him for his travelling expenses. Thus it is so Church funds are often misappropriated. Bishop Randall was a real missionary and an ideal Bishop, a strong Churchman but much opposed to ritualism. He asked me how I got up such confirmation classes. I said he did it, his timely visits and stirring addresses shook the tree, and I had only to gather up the fruit. His reports were a little sensational. When we bought a saloon at Wyoming station and turned it into a chapel he made quite a flaming report of it and said for once "the Progressive Saloon" had progressed in the right direction and turned into a Church. The Church got a pretty good foothold in Laramie. The neighboring Fort Sanders was a great help to us. Some of the officers served as vestrymen. We were the pioneers there and for a long time had it all to ourselves. The Presbyterians, then the Baptists and then the Methodists came, but each one seemed to strengthen our work. Bishop Talbot considered it such a strong point that he made it his Cathedral town. I made a great mistake in not securing more property, but at one time some supposed Laramie was going the way of many railroad towns, and be virtually abandoned.

Please excuse this long letter. I will be glad to answer any questions I can.

Respectfully yours,

JOHN CORNELL.

P. S. Since I left Laramie, I have been recalled by the people, and afterwards Bishop Talbot offered me the Deanery of the Cathedral. Regretted I could not accept. I started a Parish Register, but understood it was lost.

Rev. Mr. Cook left Cheyenne to be missionary to the Indians, in whom he was much interested. He was succeeded by a Mr. Barstow. I was succeeded by Rev. W. H. Baum. The land for the Church (a half square) was given us by the railroad company.

THE WALDORF-ASTORIA

NEW YORK, March 27, 1912.

My Dear Bishop:

Since writing you last, I have received your kind letter, also received your fine picture and Diocesan Paper. I enclose my picture taken about the time I was at Laramie, though I looked much younger than I really was.

I have since been to my farm and got my diaries for those years 1868-71 and looked them over. They quite bring back the events of over forty years ago. I don't know if they will much interest you.

I arrived at Cheyenne November 26th, 1868, stopped with Rev. Joseph W. Cook till Sunday, November 29th (first Sunday in Advent) when after officiating at Cheyenne in the morning we went to Laramie and officiated there. I preached. That was my first appearance at Laramie. I continued to hold services in the Hotel Parlor and Public School Building. Also held service at various points on the railroad, occasionally exchanged with Rev. —. Having a free pass over the Road it did not cost much, being generally entertained by the people where I went. The first note I have of Rawlins is April 8, 1869. The prospects seemed so good, I organized a vestry. Mr. Cook thought the place belonged to him, so I agreed not to go there if he would look after it. But I don't think he found time, and the Presbyterians came in and built a Church which I found there January 23rd, 1871, in which I officiated that Sunday after holding service in Ft. Steele the day before, many of the people from Ft. Steele coming to the service at Rawlins. There was then a Methodist chaplain (named Regan) at Ft. Steele. Mr. Cook had then left Cheyenne and gone to be a missionary to the Indians. The Rev. Mr. Barstow succeeded him. Also I officiated at Carbon, a coal region, Bryan, Evanston, Medicine Bow, and Wyoming station. Considerable interest was developed in these places, especially Carbon and Wyoming. At Carbon the manager gave considerable inducement to placing a missionary there and subscribed the last \$100 to building a church. This was never called for. Mr. Fitman was sent there before or after his appointment at South Pass City, but he did not seem the fit man for either place. His wife too was a disadvantage. I held service at Laramie Sunday a. m. and evening in the school house and sometimes in the afternoon at Ft. Sanders. The U. S. officers and men and their families were helpful to my work and very hospitable. The Government sent a Methodist chaplain there, after which I stopped holding services there. But the people came from there to Church at Laramie. I had a Monday Bible Class and occasional week day services at Laramie. Prayer Meetings were held at different

houses not under my control, but was invited to take part and sometimes preside, which I did. A Methodist doctor (Hilton) a local preacher, held services Sunday p. m. in the schoolhouse. He was an Englishman and dropped and misplaced his "h" and did not command very much respect. Still the people seemed contented with their religious privileges. Still after we got in the Church, great efforts were made by outside missionary district secretaries, etc., to place their denominations there. In some cases, their churches were built and ministers supported from outside. In fact, Bishop Randall paid my salary, \$100 per month, on condition they would build a church, and he contributed part of the money to build the church. After the church was built, at my suggestion he lowered my salary, for the people to raise the rest. I also got them to contribute to missions and started three funds: a rectory fund, a graveyard fund (to enclose a cemetery for the Church) and make it a revenue to the Parish, and a Church Building Fund for Carbon. In fact during my visit East I collected some money for the Church building and rectory fund. On my departure I (fortunately) gave Bishop Randall the rectory fund. The Carbon Fund I gave to Mr. Fitman, who contrary to my ideas attempted to build a stone church, the stone being plenty there, but after some digging and quarrying the stone was found unsuitable and abandoned. My successor, Rev. W. H. Baum, attempted to move the old Cheyenne Church to Carbon. I don't know how it resulted, but don't think it was a success. Still, it did not make much difference as the miners there were replaced by Chinese, and for all I know the place is now abandoned. Also Wyoming station where we had a chapel. I do not recollect how much these funds amounted to. I gave the graveyard fund to the vestry, and they to Mr. Baum who spent it on his travelling expenses. I do not recollect how much the church cost. Mr. Iverson who was treasurer may have the accounts but they don't seem to have preserved much at Laramie. I tried to keep its Parish register accurately and fill in blank for history of Parish. But on my visit to Laramie some years after, I could find no trace of Parish register nor my picture I had given them for Vestry room. The church cost more than it should. A Mr. Evans, who had contracted to furnish the stone, and I think build bridges for the U. P. R. R., offered to give us the stone cut and ready to build the Church, and tried to get the Railroad Superintendent (Snyder) to transport the stone to Laramie free. This he would not do, and the freight would make the cost too great, so we abandoned it, and the timber, ordered ready to put up from Chicago with understanding it should be sent freight free. This was a disappointment for we had to pay \$800 freight. The cornerstone of the Church was laid Ascension Day, May 5, 1869. Rev. Joseph W. Cook of Cheyenne and Chaplain Tuttle of Ft. D. A. Russell officiating

with the Rector, and all made addresses. Bishop Randall could not come, but came Whitsunday, May 16th, his first confirmation there, six confirmed, among them Major and Mrs. Ferris who were so useful to us. Bishop Randall visited Wyoming station at the same time and seemed much encouraged with it. I thought I saw its downfall. The church at Laramie was consecrated by Bishop Randall, September 21, 1869, St. Matthew's Day. December 18th, 1870 (Fourth Sunday in Advent) I visited Atlantic City, A. M. and South Pass City for night service. There was I think a log chapel at the latter. It was a two days journey in open wagon from Bryan, and a very cold and trying journey with zero weather. A similar journey subsequently cost Bishop Randall his life, also one of my successors, the Rev. Mr. Stewart who is, I think, buried there. The way was through a very desolate and unsettled country. The only time I have ever seen wolves running wild was that journey. I froze my ears very badly. The day the Church was consecrated I received a call to Michigan and wanted to go. Bishop Randall persuaded me to stay a year longer. I received another call to California which I wanted to accept. But the Bishop promised if I would stay in his Diocese he would give me the place with the finest climate in the world, e. g., Santa Fe, New Mexico, in his Diocese then. So I accepted and started August 8, 1871.

When I left I saw Baptist, Methodist and Presbyterian resident ministers at Laramie. Still, being on the ground first was an advantage for, like most missionaries, I saw the process; first the idea that there was no religion in prayers with a book; then attendance on Church service because the only one in the place; then learning to like it; then when their own Church came, finding ours was more like Church and worship than their own, and identifying themselves with us. Still, the after history of some of these was disappointing and humiliating. Even Major Ferris, who seemed a bright and shining light and such an example for the Church, was a disappointment. He was ordered to another Post and left before me, and *entre nous* his wife told me after his death, "Sam was all right while he was with you, but when he left you he went back to his old ways." And for the work done along the Railroad there is very little to show, unless the prayers of the Church and the preaching of the Gospel may have done good. Let us hope it has.

I supposed the Bishop was responsible for the services of the Cathedral. But after reading your letter I admit I don't know. At any rate if you survive me (as you probably will for I have passed my three score and ten) you may say to those concerned, the Cathedral would have got more from me in life (I have not given anything to it since it has been disfigured with Roman candles) and something in death if they had abstained from candles in worship. I have visited Laramie twice since I

left it, on my way to Colorado and California. I think I have seen the Cathedral and thought it too good for the place. It was, I think, burnt inside, having taken fire from the Roman candles when I saw it. Let us hope they will abandon those Church playthings and earthly toys and heathen symbols (a tribute to the fire worshippers probably.) I will send you a paper "The American Citizen" which I hope you will open carefully and find picture and also read paper. Please don't let your Secretary put it in the paper box before you see it, as sometimes happens with things one sends Bishops.

Please excuse this long letter, but you asked for items about my life in Laramie. Will be glad to answer any question I can.

Very truly and respectfully yours,

JOHN CORNELL.

TO THE RT. REV. WILLIAM SEYMOUR THOMAS, D. D.
Bishop of Wyoming.

Bishop Talbot was considerate enough to have an honest four-legged Communion Table in the Cathedral at my request. And when I remonstrated with him about the Roman candles he said it was my fault, for if I had accepted the position of Dean of the Cathedral I might have kept them out. But he did not like to forbid the then Dean.

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